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Thirsting.

"Ho every one that thirsteth,"
I hear my Savior say,
"Come, come ye to the waters."
How can I stay away!
Nor gold, nor silver needed,
Nor any worth of mine,
O, precious invitation,
The message comes divine!

I drank at broken cisterns,
I bathed my fevered brow
At sparkling earthly fountains,
They cannot soothe me now.
My weary spirit fainteth,
My thirsty soul must go
To where those living fountains
In peace and beauty flow.

A tender earthly parent
I know would ever find
Some help, were I in trouble,
And Christ is not less kind.
I know I'm all unworthy,
But need is all my plea,
What men denied to Jesus,
He'll not deny to me.

"Ho every one that thirsteth,"
Again I hear him say.
Oh gentle, loving Savior,
I'll come to thee to-day.
I will not wander weary,
Along life's dreary shore,
I'll take my cup and fill it,
Nor thirst forever more.

—MRS. N. K. BRADFORD.

The Primitive Church and Its Customs.

EPHIPHANY.

Those early churches which observed the Epiphany as a distinct festival from the Nativity, did it chiefly in respect to Christ's baptism, and the appearing of the star which directed the wise men of the East to the abode of Christ. Also other reasons are added by some, namely;

The Savior's first miracle in Cana of Galilee, turning water into wine, and feeding five thousand men with five loaves.

As this was the time that Christ's baptism was commemorated, it became a peculiar season of baptism in the ancient church. In the second and third centuries, where there were established churches, converts were not usually baptized immediately, but usually awaited fixed times for baptism, according to the customs of the church.

The Epiphany was one, Easter another, and Pentecost the third. Upon these great days the great number of baptisms took place. The practice of baptizing immediately after conversion was not abandoned nor considered wrong; but it was looked upon as convenient and very appropriate to have special baptismal exercises upon those days, and perform the rite; and once, after the custom was commenced and the exercises made solemn and interesting, it grew rapidly and soon became general.

Upon this day, as on the Lord's Day, and Easter, laborers were allowed to rest, and it was made a holiday.

As this is a very convenient place to drop the line of these articles, and as correspondents have more to say, as the long Fall and Winter evenings come, I will leave it until some future time when there are fewer hands busy in "making copy for the printer."

Semi-Editorial.

I reached Tiosa, Ind., on Saturday, 19th, in time for dinner. Bro. J. M. Fox of the Bunker

Hill church joined me at Peru, for the same destination. Bro. Miller entertained us kindly. Soon in the afternoon Bro. J. W. Fitzgerald, of South Bend, arrived with other brethren from the north, and we had a good company. The Tiosa church is under the charge of brother Fitzgerald, and next week he will move to Tiosa. He will continue to preach at South Bend once a month.

In the evening we came together to keep the commandments of the Savior, and had a very orderly and edifying meeting, in which the ordinances of prayer, feetwashing, salutation, Lord's supper, and communion were observed.

On Sunday morning, immediately after the Sunday school, a children's meeting was held, conducted by a man from Ashland, Ohio. Quite a number of children were present and the meeting seemed to be interesting. Leastwise it gave satisfaction to parents and children.

In the afternoon and evening there was preaching, and both services were well attended. Monday evening closed the series of enjoyable meetings at that place. The brethren at Tiosa have a very comfortable church, and a promising and interesting congregation. The membership is live and zealous. I was much pleased with the singing which is conducted by brother Simpson Jones, teacher of vocal and instrumental music. With the introduction of the Evangelist Hymn Book, and its familiar tunes during devotional services, additional inspiration will be derived. Ours is yet the only church in the town, and by a consistent life on the part of the membership, it will always remain the leading congregation.

Besides brother Jacob Miller's I visited brother Wm. Wolfe's, who gave me substantial patronage to Ashland College, and Bro. Henry Miller's, and Dr. Hildebrand's, and had intended to do more. Bro. Fitzgerald deserves much credit for the work done at Tiosa, and so does brother Miller for so bravely holding up his hands while it was being done. The Lord bless the church and all its noble workers at Tiosa.

Tuesday forenoon brother and sister Miller brought me to Rochester, and we had a glorious ride into the country, and an old-fashioned talk over our inglorious experiences. Bro. Jacob thinks the Arnold's Grove conference was one of the best in its results, held for many long years. After hearing his speech we concluded not to argue the other side. I am not much on an argument anyway, you know.

On Tuesday evening Sept. 22, I preached at Burn's Chapel near brother Zachariah Bowman's, and several miles north of Deutsch Gespräch.

And now I am at Roann, and it is the 26th of September, and this evening a communion is to be held here.

I am not getting donations for Ashland College as rapidly and

as largely as I should. It must soon go better or I'll be obliged to lay a tax. That would be the easiest and quickest way of raising it on paper, no doubt, but it might be more difficult to collect. Brethren and sisters, will you not please grow more liberal rapidly, so that when I insist on you, it will not require so much begging to induce you to do your duty. Please do. Please read 2 Cor. 9. 1 Timothy 6, and other scriptures which treat upon the subject of liberal giving. Read them prayerfully, and strive hard to get into the spirit of the subject, and obtain a desire to glorify God with your money. Oh! I would to God we could get this college debt paid. I would so much rather give myself to preaching. There are so many earnest appeals for help in the Word; I can scarcely refuse them. Even now I have consented to preach a week or more at a place, which I have already worked for the college, because the brethren have persuaded me that with their aid, I might be instrumental in bringing souls into the ark of safety. Wish we could have a special day of prayer when all would pray for the success of the college work. Then if we would get up from our prayers and work as we had prayed, we would soon lift the debt. I am praying earnestly that the Lord would make the hearts of our brethren and sisters more liberal and I am working hard to find the answer to my prayers. Who is ready to be waited upon?

There are more families without the EVANGELIST than there ought to be. Do our ministering brethren realize the influence of our church paper in their pastorate? We can soon detect when we get into a family where our literature is not read. We do not need to ask, Don't you read the EVANGELIST? It tells upon them in more ways than one.

HOLSINGER.

Clinton County, Ind. Items.

One more candidate for baptism since our last report.

Eld. H. R. Holsinger was with us and preached six sermons for us at Edna Mills and Pleasant Hill churches, and made to himself many friends in Clinton Co.

I have agreed to retain the pastoral charge of the church at Edna Mills, another year, and will also preach at Burlington a year.

There will be communion services at the Edna Mills church on the evening of the 24th of October. All invited.

My address hereafter will be Cambria, Clinton Co., Ind., instead of Edna Mills, Ind. Correspondents will please make a note of this.

J. H. SWIHART.

Messrs. Moody and Sankey on the 20th, commenced a series of services in the Skating rink at Orange, N. J., which holds 4,500 people. There were 5,000 present at the opening service. The meetings were to be continued into the week.

The Religious World.

The receipts of the Board of Foreign Missions of the United Presbyterian Church in this country during the past year, were \$7,666.74, an advance of over \$6,000 on the previous year.

Baptist ministers, representing the States of Ohio, Indiana, Illinois, Michigan and Wisconsin, met in Chicago to form a Baptist Ministers' Aid Society, to include the States named. The certificate of incorporation shows that the objects of the society are to provide for aged and infirm Baptists ministers and missionaries and their wives, etc., a home which shall be situated in the State of Indiana, and to receive and disburse such sums of money as may be donated for the purpose. A constitution and by-laws were adopted and officers elected.

"General" Booth, the head of the Salvation Army in Great Britain, has undertaken to establish a central office for the help and inquiry in London for girls, and also to establish refuges in different parts of the metropolis and of the provinces. The cost of this undertaking is estimated at \$100,000 towards which the following contributions, amongst others, have already been promised: Mr. Samuel Morley, M. P., \$10,000; Messrs. Frances Peck, T. A. Denny and Cory Brothers, 5,000 each; an anonymous Manchester friend, \$1,500.

Several church edifices in Charleston, S. C., were recently damaged by the storm and heavy rain that followed, while so many buildings, public and private were still unroofed. The most seriously injured was St. Marks, colored, church. Of this the roof was entirely stripped, and the interior of the church badly destroyed. The fine new organ was exposed to the rain. It will take all of \$3,000 to restore the church. The congregation now worship at St. Timothy's chapel at the corner of Ashley and Bee streets, and have already subscribed \$536 towards repairs. St. Michael's church was also very much damaged, but fortunately the "splendid organ escaped uninjured."

The most singular feature in a Coptic church is the Epiphany tank. It is a large pit sunk in the floor of the western portion devoted to the catechumens. It is about eight or ten feet long, six feet broad, and five or six feet deep, and is generally boarded over when not used. There can be little doubt that they were originally meant for immersion; but such use has been abolished for centuries, and they were used solely for the feast of Epiphany (which commemorated our Lord's baptism), though the disorders have led to the ceremony being generally discarded within the memory of the present generation. The tank was filled with water, blessed and censed, and the people would rush tumultuously in, each trying to be one of the three whom the officials would thrice immerse.

Notes and Jottings.

Since my last, I have been rambling through the valley of Shenandoah, a little as though I was on exhibition. I had three meetings in a school house called Mt. Aaire. 1 at a school house called the Ridge. 2 at a school house in Tom's Brook. 3 at the Brethren church at Round Hill, where I expect to return next Saturday evening to observe with our dear brethren the ordinances of God's house.

Since Sabbath last I have been working in a place called "Powell's Fort," near the famous water resort, Seven Fountains. I have visited this noted place which is owned in part by Mr. Abram Lichter, whose wife Bro. Shaver recently baptized into the Brethren church at this place. I hope that ere we leave here, Mr. L. will be numbered with us. His mind was not settled upon the subject of baptism. I lent him one of my sermons upon that subject and last evening he brought it, being now satisfied that we have the primitive mode. I mention this to encourage my brethren in the ministry to use doctrinal tracts. It is the surest way to reach the intelligent reading class. My tract upon baptism is doing effectual work, so far, with me.

These Shenandoah Springs, (Seven Fountains) are a marvel. Here are seven different kinds of water, beautiful springs, nicely walled within one-eighth of an acre; viz.: Alum water, blue and white sulphur, lime and free stone, chaly beate and blue sulphur. The place has gone down recently as a summer resort, it being too far from the R. R. I am told that at one time from five hundred to six hundred people would spend their summers here from Washington, Baltimore, etc. A few summer residences are here yet that mark the place.

Bro. Shaver is building up a good congregation at this place. We have held but five meetings and eight have come forward for baptism, and more expected. I regret that I cannot work two or three weeks here.

A United Brethren minister said to me recently, "you people have the best doctrine of any church upon the earth: The Bible! the whole Bible!" No creed save the Gospel! Brethren, tell it with tongue and pen everywhere. Precious souls for whom Christ died want this. They are tired of omissions from, and additions to the pure Word of life. Raise your ensign brethren, "Ashamed of Jesus, sooner far, Let evening blush to own a star." I can be addressed at home after this, as I shall start Sunday eve. Will report next week again.

R. F. MALLOTT.

There is more hid in Christ than we shall ever learn, here or there either, but they that begin first to inquire will soonest be gladdened with revelation, and with them he will be best pleased, for the slowness of his disciples troubled him of old.—Unspoken Sermons.